

Friends Bulletin

PACIFIC, NORTH PACIFIC, AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 62, Number 2

October 1993



We seek a world free of
war and the threat of war

We seek a society with
equity and justice for all

We seek a community
where every person's
potential may be fulfilled

We seek an earth restored ...

50th ANNIVERSARY JUBILEE

Friends and the Political Process

EDITORIAL

I'll never forget Halloween, 1964. Fresh out of college, I was an idealistic young school teacher. I felt it my duty to educate my young third graders as good citizens. And as a good citizen myself I had to do my part.

I got involved with the local Democratic party and did all sorts of helpful things that young idealistic people are asked to do. Then came Halloween. "Would I consider ringing doorbells and passing out campaign literature?" Of course.

So, there I was, out with all the little ghosts and goblins, ringing doorbells and saying, "Trick or treat for Lloyd Meeds."

My candidate won and I felt that I had had a small part in that victory. Unfortunately, on the way to the victory celebration I had a near fatal automobile accident. Somehow I never got so enthusiastically involved again.

In an article in the *Oregonian* (October 3, 1993) the author, Todd Gitlin, wonders what happened to the political activists of the 60's. He cites studies that indicate that while their political views haven't changed, they have grown up to become doctors, lawyers, social workers, and politicians. On the average they are more socially concerned than their peers, less prosperous, and more likely to be left of center in the American political spectrum. They are more likely feminist, civil libertarian, supportive of gay rights, and disinclined to use military force.

They are us (Friends) in many instances.

Our disciplines do not speak directly of politics, but they do speak of civic responsibility. *Faith and Practice* for both Pacific and North Pacific Yearly Meetings says, "We value the part we have in shaping the laws of our country."

This issue includes the stories of Friends and Friends organizations who feel that it is important to be active politically and do what they can to help shape the laws of our country. I am certain you will enjoy reading about them.

I'd like to share a personal milestone with you. My husband, Wayne, and I celebrated our 25th wedding anniversary Oct 3rd. It hasn't always been easy to stay together, but we've valued each other, our relationship, and our children. It's been worth it.

Nancy Yarnall



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CALENDAR

October 1993

- 15-17 College Park Quarterly Meeting, John Woolman School, Nevada City, CA.
- 16 Steering Committee, North Pacific Yearly Meeting, Multnomah Meeting, Portland, OR.
- 22 Quaker Tapestry Exhibit, George Fox College, Newberg, OR. Exhibit continues until Nov 6.
- 29-31 Breadmaking, Quaker Center, Ben Lomond, CA.

November 1993

- 12-14 AFSC/SCQM Border Project for Quaker Youth, La Jolla Meeting House, La Jolla, CA.
- 19-21 Quaker Women's Weekend, Quaker Center, Ben Lomond, CA.
- 20-21 Southern California Quarterly Meeting, Orange Grove, CA.

February 1994

- 4-6 Quaker Silent Retreat, Pacific Northwest Quarterly Meeting, Camp Huston, Gold Bar, WA.
- 18-20 SCQM Mid-Winter Fellowship, Pacific Palisades, CA.
- 18-20 Friends Conference on Religion & Psychology, Quaker Center, Ben Lomond, CA.

March 1994

- 5 Representative Committee, Pacific Yearly Meeting.

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TABLE OF CONTENTS

Friends and the Political Process -----	28-34
A Friend Runs for Congress by Janet Gastil --	28
A View from the Trenches	
by Steve Birdlebough -----	29
My Personal Political Involvement	
by Robert Smith -----	30
Human Rights and Quaker Values	
by Martin Cobin -----	31
Friends Committee on Legislation in California	
by Bruce Brown -----	33
"Speaking Truth to Power: Circa 1993"	
by Jeanne E. Herrick-Stare -----	34
Dark Night Journey: Review by Helen Dart ---	35
Letters -----	35
Willamette Quarterly Meeting by Sheila Smith	36
Utah Friends Fellowship by Alice Stokes -----	36
News from Arizona Half Yearly Meeting	
by Mary Lou Coppock -----	37
Colorado Regional Meeting News by Jim Ray	37
Memorial Minutes -----	38
Advertisements, Announcements -----	39
Vital Statistics -----	39
Guatemala by Berkeley First Day School -----	40
Impressions de Mexico — BorderLinks	
by Tom Kowal -----	40



Anastasia Easterling, Hank Easterling, and Emily Schroeder at the fund-raiser yard sale the children of Logan Meeting planned and carried out in early August to raise funds to support the program to save the rain forests of Costa Rica. The adult membership beforehand agreed to match whatever the children could make. The garage and bake sale raised the startling figure of \$732.32. Now the adults need to figure out how to match this amount and keep their pledge. ■

Friends and the Political Process

A Friend Runs for Congress by Janet Gastil, San Diego Meeting

Quakers feel strongly about political issues, but few run for office. It is not difficult to see why. We tend to emphasize witnessing rather than running for office. We seek to solve problems through creative dialogue rather than victory at the polls.

I have known many Friends to push themselves to exhaustion for good causes — but almost none of them would have considered running for office. I have known Friends to enthusiastically support candidates — but for a like-minded Methodist (George McGovern) or a Jesuit (Gene McCarthy, Jerry Brown) or maybe an ex-Mormon (Mo Udall) rather than one of our own.

For many years I, too, was content to support others. Eventually, I decided that no one was stepping forward and it was time for me to try. After years of contributing as a teacher and as a parent, I ran for the local school board. After walking all over La Mesa and Spring Valley with the assistance of several helpers, I won a seat by a margin of thirteen votes out of several thousand cast.

The school board was a good place for a Quaker. During my years of service (1977-1990) reasonable people of different backgrounds worked together to serve the students. I got along with almost everyone, even if they didn't agree with me. Of the many causes historically associated with Friends, our belief in equal education may be the most widely supported.

Everything changed in 1990. That was the year of the "stealth" campaigns, where members of local right-wing religious organizations campaigned only at selected churches. These folks had no record of involvement in the public schools. They sought to use local political power to promote their agenda — school prayer, creation science, etc.

That year I noticed my Congressman, Duncan Hunter, among the key supporters of these extreme groups. I listened to him spout his reactionary views unchallenged. He had no serious opponent in 1990. I set out to change that in 1991.

When I launched my campaign for Congress I began by emphasizing my civic involvement, my broad education, my interest in global concerns, and women's equality. As the campaign evolved it became clear that to win I must also focus on the economy, health care, and Hunter's deception concerning his involvement in the House Bank scandal.

I believe it is essential to speak to the concerns that voters express, but I also see a great need for voter education. Not much can be accomplished in TV commercials,

but there are good opportunities at candidate forums.

As you can imagine, being a Quaker and running for office has its problems. Our concerns — peace, equality, respect for nature, simple living — can be unpopular. I found, however, that most people understood and appreciated my perspective if I had a chance to share it. More importantly, I found that on many specific issues of the day — such as health care and family leave — a strong majority of the voters agreed with me.

There are some issues — notably San Diego's defense jobs — that are difficult for a Quaker. I tried to separate the issue of national defense spending (which most people are willing to cut) from the question of military bases in San Diego which are considered sacred. Indeed, many of the great doves in Congress, such as my friend Patricia Schroeder, live in districts that appear to rely heavily on military contracts. I emphasized that defense cuts are a reality in California and that we need to put more effort into economic conversion.

The issues can be tough, but the process is tougher, not just for Friends, but for all people who value honesty and personal integrity. Some told me that politics was a "game." By this they meant it was OK to lie. My opponent appeared to be acting on that principle.

I found that I could do very well by telling the truth. Many people told me they were voting for me because they trusted me more than the incumbent.

I did not run as a Quaker, but I did not hide it either. My campaign literature listed "San Diego Monthly Meeting (Quaker)" as one of my community organizations. My life as mother, grandmother, school board member, small business owner, and music teacher is more important to voters than my form of worship.

In California's 52nd Congressional District we have a representative who has built a reputation for advocating expensive military spending. He is also a darling of the "religious right" and

supports their efforts to discriminate against homosexuals. He believes that we "can't afford" national health insurance. He blames our poor economy on illegal Mexican immigrants and proposes to solve the problem by building a higher fence. He also maintains that we can eliminate the federal deficit by "cutting wasteful social programs."

On nearly every issue where Quakers tend to have strong views, our congressman believes the opposite. Many people are offended or outraged by his comments and positions, but few stepped forward to oppose him for his seat. In fact, in 1990 his only opposition on the ballot



was a college sophomore running as a Libertarian. Why? Because the district is strongly Republican in registration and his votes please so many special interests that he had no difficulty raising a campaign war chest, even in past years when he did not need it.

I did not run as a Quaker, but I did not hide it either.

I did not take on the challenge of opposing him as a sacrificial lamb. We calculated that if the voters knew his complete record they would vote him out. We figured that \$150,000 would do the job. But few believed us. Then came the House bank scandal in which he was one of the notorious offenders, and people began to wonder — Could this be a real race? The June primary showed his weakness among voters in his own party. In August a professional poll showed us only three percentage points behind, with one-third of the voters undecided. But our fund-raising lagged far behind.

About ten days before the election a rumor spread from Washington, D.C., to New York to Sacramento: "Janet Gastil may be the upset of the election year." (See *New York Times*, 11/2/92), and suddenly money started to pour in. We made our projected \$150,000, but it came too late to be used most efficiently. Our opponent frantically spent hundreds of thousands in the last week on TV, radio, and direct mail, spreading a series of lies about my positions. The undecided vote came in for the incumbent and returned him to Congress for another term. He won with 52.5% of the vote.

In 1993-94 we start out with far more name identity and credibility and this we hope will translate into an enhanced ability to raise funds. In our dollarocracy that is the single greatest challenge for any person with principles in the political arena.

I would encourage other Quakers to challenge their representatives when they disagree with them. Your involvement could make a big difference; don't assume that someone else will do it for you. ■

A View from the Trenches by Steve Birdlebough, Sacramento Meeting

As a lobbyist by trade, I am often asked if my work does not demand compromises with Quaker principles. The political process does have a bad name in some circles, because of its obvious imperfections. Even when the results are good, the process is quite messy. Bismark's 19th century comment remains true today: "Those who love law and sausages should watch neither being made." The political process calls people of all kinds and subjects them to significant stress in an atmosphere of idealism, chicanery, tradition, surprise, and conflict. I enjoy my

work because it challenges me to explore our human condition nearly every day.

How do Quaker testimonies speak to the political process? The testimony on Integrity is important to a participant because the process works best when people are honest about what they want and how they hope to achieve it. The testimony on Simplicity reminds me that the process is intolerant of complexity, and the testimony on Equality is sorely tested, because in the legislature only elected members are permitted to vote. The testimonies also speak to my own role in the process, permitting me to survive and keep my compass. When I love my enemy, am able to listen to his pain and to heal his wounds, the process improves a little. We tend to be creatures of habit and the testimonies are reminders to improve our habits.

We need to realize that the "political process" is not so far from our experience of family, friends, work, and Quaker meeting. Our humanity, including our greed and opportunism, can dominate any endeavor. Politics is the painful process of renegotiating our hopes, plans, goals, and priorities. It decides who has temporal power and who gets money. The process goes on in all organizations at all levels. The process has also acquired all of the high-tech accouterments of modern society, including thoughtless word processing, flashy video hype, and money-laundering schemes. It suffers from voting blocks, log rolling, and bureaucratic inertia. It has the potential to improve our lives or make them miserable. Whether we like it or not, we are all part of the process. Although the process is intolerant of ambiguity and complexity, it is itself both ambiguous and complex. Victories are seldom complete and never permanent.

In Congress and in state legislatures, the political process sometimes resembles warfare, with each side seeking allies, spying on adversaries, and devising strategies. The propaganda from these battles can obscure truth for years, and it is tempting to form a firm alliance with one of the parties. But there is a danger in becoming tied to a conflict. Quakers are compelled to keep loose alliances, always insisting on the importance of speaking their conscience. We place more value on the process of education than on a particular vote, although we hope that the need to vote may move a legislator to become educated.

The political process is discouraging at times, and there is a temptation to withdraw to a garden which I can cultivate in a more controlled way. Then I am reminded of William Penn's advice that Godliness leads us not to withdraw from the world but to mend it. His Pennsylvania experiment in self governance has influenced the American democratic experience greatly, although it must have fallen short of his expectations. It is our failures which teach us the most, if we are willing to face them honestly. In politics, as elsewhere, a vision which exceeds our grasp permits us to make the most of our efforts. ■

My Personal Political Involvement by Robert Smith, Multnomah Meeting

My activism in the political party process really began with my grandparents, both paternal and maternal. They had been agrarian reformers and partisan Democrats since the founding of the party by Andrew Jackson. Both were land-grant families living in Indiana since the 1820's in a solidly Republican county. In fact, since the Civil War, 72% had registered Republican and only one Democrat had been elected to office. My grandmother told of growing up with Abraham Lincoln's picture facing the wall as an act of derision against him and his policies. My grandfather's brothers had all bought their way out of conscription in the Union Army. As war approached, they returned to Indiana after moving for a time to Nashville, Tennessee.

My maternal grandfather, to the family's embarrassment, was an unabashed Universalist and follower of Thomas Paine. He taught me that each individual was personally responsible for the ethics of government and had a responsibility to participate in the process. He pointed out the evils of facism, and while other children were playing cowboys and Indians, he and I charted the battlelines between Franco's fascist forces and the Republican armies of Spain. I also read books about Hitler's sending Jews to concentration camps before the news media became interested.

My father, an active Democratic Party official, was interested in bank and farm mortgage reform. He served for 27 years as president of the local Federal Land Bank.

At Indiana University at the time of Henry Wallace's ill-fated third-party candidacy, I chaired the campus religious group that supported him. It was there that I shared dinner and the evening with Paul Robeson who had come to speak on behalf of Henry Wallace. That evening with Paul Robeson remains one of the highlights of my life. I still believe the course of the world would have been far better with Henry Wallace, and I am unreconciled to any good in the presidency of Harry Truman and his dropping of the nuclear bombs on Japan.

In Oregon I first became active politically serving as financial controller for Eugene McCarthy's primary campaign for the presidency which he built on his Viet Nam war opposition. Between the campaigns of McCarthy and Bobby Kennedy, Portland had almost every Hollywood or Broadway celebrity as well as the intellectuals of every hue, here in the city, entertaining or just folding flyers. Seeing Paul Newman and Barbara Ruark folding flyers between public entertainments seemed to be proof of their dedication to the candidate, in this case, McCarthy. I actually was paid for my work, but the real pay was in the excitement of participation in a winning primary.

Working with celebrities was the icing on the cake, but battling daily with not-yet-dry-behind-the-ears volunteers and with Broadway writers to keep the campaign financially solvent was another tale. There were local heroes in the battle. One Broadway writer wrote a book about how difficult Oregonians were in this campaign.

In more recent years I have worked with the local and state Democratic parties. I served ten years as treasurer of the Multnomah Democratic Party and have served as vice chair of the state Democratic Party finance committee, and for several years as a member of the state Democratic Party executive committee. I was twice treasurer for Rick Bauman's campaigns for Senator and have served as a treasurer for several state legislator's campaigns.

Attending as a delegate to the National Democratic Mid-term convention, I was elected a National Vice President of the Gay/Lesbian Caucus of the Democratic Party, serving two years representing the Northwest area of the United States. I have served as a First Congressional District executive committee member. I was an alternate to the National Party convention and helped cast Oregon's vote for Mondale in San Francisco. To be on the floor in the midst of the national news media and near the candidates does bring with it an element of excitement. I was the first treasurer of the Right to Privacy PAC, the gay/lesbian

Do Friends fully participate in the political process?
Many do, others abstain.

Do Friends fully participate in political parties and run for political office?

A far lesser number are found to be active in partisan politics.

Do Friends ever achieve election to political office?
Very few.

Do Friends ever advise elected officials as to positions they should take and courses of action they should follow?

Yes, strongly and frequently.

Since the Society of Friends holds strong social action positions and has historically pushed reforms in the areas of slavery, Indian affairs, prisons, child labor laws, mental health, military conscription, welfare, women's rights and many more very worthwhile causes, WHY is there a low participation in the actual political party and election process?

Quakers, more than other Christian related religious groups, are apt to feel that God's work must be accomplished on earth by "man" or "woman." Yet we have not taken an active role in the political process since our "withdrawal" in colonial times.

Participation comes from intense personal involve-

PAC that raises funds to support pro-Gay candidates for public office.

My employment as controller of the OEO poverty program placed me in about as political a situation as one could find in the war on poverty. The following seven years as controller of the 4C Child Care Program were equally fraught with political wars. Then, serving seven years on the National Board of the Day Care and Child Development Council placed me in lobbying efforts at the national level in Washington, D.C. Following this, I worked ten years in local and state mental health agencies where political factions frequently reared their ugly heads.

I can only add that the party structure is not the only place where politics and political maneuvering take place. Non-profit social agencies are as political as any government can be.

I attended each and every session of hearings on the recent gay rights bill before the judiciary committees and eventually the full legislature of the State of Oregon. The bill would never have reached public hearings without the efforts of our Quaker chair of PLAG (Parents of Lesbians and Gays), Candice Steele and her husband, Chuck Steele. The OCA (Oregon Citizen's Alliance) may be somewhat throttled in their efforts to enact local "discrimination ordinances" but the fight to get a gay rights bill passed continues as it has for the past twenty years. The support of every Quaker in Oregon is needed. ■

ment in issues that matter, together with a fascination with the political process in bringing about implementation of efforts to solve problems.

In many cases the spiritual dedication to issues such as peacemaking and pacifism become so closely mixed with efforts at implementation that the spiritual and the political become intertwined. I am convinced that George Fox was just as political as spiritual and that Quakerism is equally politically and spiritually joined. I suspect the later conservative-minded Friends chose to cover up the more political aspects of his ministry.

I do not mean to assign lofty motives to all who work in the political world. We all know many who try to work the system for personal gain both for power and money. It is, therefore, doubly important for those with higher motives to be even more active in the process.

As Friends we frequently ask elected officials to support Quaker concerns. It is very important that we have a history of having worked to elect the official by campaigning for him or her, raising money, and volunteering in various aspects of the election efforts. We then have a legitimate right to ask for implementation of our concerns.

We often write letters asking the elected official to vote a certain way or to support a certain issue. It is much more effective if we have worked on the candidate's campaign team.

Robert Smith ■

Human Rights and Quaker Values by Martin Cobin, Boulder Meeting

Colorado Quakers have been disturbed — as they should be — by the "Amendment 2" effort to restrict the human rights of lesbians, gays, and bisexuals. The amendment remains ineffective as I write this, while its constitutionality is being tested in the courts. There is a problem that will be with us, however, even if Amendment 2 is declared unconstitutional — the problem of discrimination and the abrogation of the human rights of all those who do not conform to a standard that some people proclaim. These "proclaimers of standards" consider themselves competent, not only to formulate a standard, but also to work through the mechanisms necessary to force it upon society as a whole. The ability to work the mechanisms so as to achieve the desired end depends in large part on the resources and skills of those seeking conformity. More fundamentally, however, it depends on the widespread existence of ignorance, misunderstanding, and latent prejudice that leaves people open to manipulation and that requires the attention of those of us who would defend human rights. The major threat to human rights is not so much the amendment as the ignorance, misunderstanding, and prejudice which will not be eliminated by a court order or a new law.

The major threat to human rights is not so much the amendment as the ignorance, misunderstanding, and prejudice which will not be eliminated by a court order or a new law.

Amendment 2 is more than a specific threat to a designated portion of the Colorado population. The effort to implement it reveals a method of operation common to similar efforts in other parts of our country, often led by the same individuals. The groups that have been turned to for support are often the same whose support has been solicited and obtained in efforts to limit human rights and force conformity on other issues. This is a concerted attack that requires concerted opposition. Our opposition, however, may be too narrowly focused at times. Some gays, lesbians, and bisexuals in Colorado were not much concerned about Colorado's earlier adoption of an "English Only" law. There are some Quakers now whose own sexual orientation and that of their relatives, friends, and personal acquaintances provide (so far as they are aware) no contact or experience with gays, lesbians, or bisexuals; hopefully the desire of such Friends to work in defense of human rights is not dependent on the targeting of Quakers as deviants needing to be brought into conformity with standards of morality, patriotism, or religion formulated by others.

Continued on next page

It is appropriate that Friends in Colorado and elsewhere are troubled by current attacks on human rights and more troubled by the extent and organization of these attacks. Many of us feel a need to witness against the denial of human rights and are troubled by controversy over the most effective way to witness. Should we not be most troubled as Friends, however, by the degree to which our concern, activism, and witness are primarily related to such questions as: Which or whose human rights are threatened by whom, and how? Should not our support of human rights rather be, primarily, a natural response to our own Quaker values? I hesitate to talk of Quaker values for fear of suggesting more than would be correct about their uniqueness, consistency, superiority, or commonality among all Quakers. Nevertheless, there are convictions, based at least in part on faith and tested by experience, that guide the articulations and behaviors of a sufficient number of Friends to be labeled by many as Quaker values. I feel moved to write of some of these.

Should not our support of human rights rather be, primarily, a natural response to our own Quaker values?

I live in the conviction that there is that of God in all people, however covered over or distorted it may be as a result of circumstances and experiences. I believe this "that of God" or "Light within" gives to each person a worth that demands respect and merits nurture. I find that my attempts to reach out to this Light within others and within myself have a self-nurturing impact — increasing my sense of peace, of belonging, of freedom from tension and conflict. I believe such attempts also improve my relations with others and stimulate more positively (if not always sufficiently positive) responses from others than I am able to stimulate by alternative means of interaction.

The ways in which I behave or seek to behave as a consequence of this conviction include activities that keep me sensitized to the presence of the inner Light and that give witness to my sensitivity. What I and many others find useful to increase our sensitivity is to open ourselves to it through silent worship, through recognizing and accepting a personal role in its achievement that cannot be given to nor assumed by intermediaries between ourselves and its source, and by orienting our lives — as we are able — so as to minimize being distracted from it. As sensitivity is achieved and nurtured, it necessarily manifests itself in behavior that constitutes a witness. The presence or absence — or strength — of such witness may serve to stimulate others; it may serve also as a test (regardless of who is tested or who does the testing). Witness, then, can be considered to have utility and Quakers commonly realize this and benefit from it. Witness, however, has no essential purpose of persuading or testing. As I consider it, it has no purpose at all; it is neither an objective nor a technique, but a consequence.

I see the relation of Quaker values to human rights as an influence upon the behavior of Quakers that reflects an instinctive reaching out to the inner Light within all people.

I see the relation of Quaker values to human rights as an influence upon the behavior of Quakers that reflects an instinctive reaching out to the inner Light within all people. The motivation is neither egocentric nor political, however much personal motivations or political processes may be involved. If such reaching out is instinctive, it will not wait upon special conditions determined by which human rights are threatened, whose human rights are threatened, who is doing the threatening, or what methods are being used by those restricting the human rights of others. I support constructive activity to block and overcome infringements upon human rights. I am heartened by the fact that many (Friends and non-Friends) participate in such constructive activity. For those of us who are Quakers, however, I would point out that our participation is not a response to Quaker values and is not an application of Quaker values if it is politically motivated or limited to a concern for only some human rights or for restrictions placed on the rights of only some groups of people.

I recognize that we cannot address all problems continuously. I recognize that the means of addressing many problems are extremely complex. (The complexities create difficulties and lead us to make mistakes; they demand our attention, but the brevity of this article does not permit consideration of them here.) I also recognize that our individual limitations make it appropriate for us to address certain problems only in some ways and other problems not at all. Whatever problems you or I do address, however, I believe the extent to which we relate our Quaker values to them is the extent to which our behavior reflects our instinctive, spontaneous, and ongoing desire to reach out, unselectively, to the inner Light in *all*. ■

"...In the early days of FCNL, the sole concern of the organization was the war and its aftermath. Since then, however, the agenda of FCNL has been nearly as broad as that facing the Congress itself. I know of numerous instances in which your voice has been heard, but the benefits of your work extend beyond its direct impact on legislation. It is just as significant that you have continued to educate your constituency, providing meaningful, thoughtful analyses of the complex issues being debated in Washington. Your success in producing a clear-thinking, well-informed body of people across the country may be your most important achievement. ..."

Greetings sent by Senator Mark Hatfield (Oregon) to the June 25-26, 1993, 50th Anniversary Jubilee Celebration in Richmond, Indiana.

Friends Committee on Legislation in California by Bruce Brown, Sacramento Meeting

The roots of Friends' legislative advocacy extend back in history. Fox and the earliest Quakers sought to be "Friends of the Truth." They soon met with the necessity to speak their truth to the powers of worldly government, first in sufferings for its sake, then in vocal testimony before lawmakers and judges. In America, Friends often began as governors and legislators of Quaker-led colonies. Pressures from different-minded newcomers and the dilemmas of power convinced them to quit the halls of government. After a century, strong leadings of individual Friends against slavery, denial of equal suffrage, cruel punishments, and other oppressive conditions involved them and their meetings in work to change laws.

In the 1950's in California, Friends concerns about nuclear arms, mobilizing for war in Korea, and loyalty inquisitions prompted many to direct their activities to Washington and Sacramento. In the State Capitol a near panic to require loyalty oaths held center stage. Quakers who supported civil liberties and freedom of conscience felt called to oppose this tide.

Friends realized they needed a continuous organized presence at the State Capitol, along with help coordinating efforts in their home districts and a means for linking with other people of like mind and conscience. Precedents for greater organization beyond the resources of individual Friends and their meetings — monthly, quarterly, and yearly — did exist nationally in the two Quaker agencies, AFSC and FCNL. Friends who were concerned for state legislative action in California gained support of their meetings in 1952 to start a Friends Committee on Legislation in California.

For Quakers to join together and with others in legislative action across the state and to describe this as a "Friends Committee" required a careful and orderly process. Activity would go beyond minuted unity in particular Friends meetings or church congregations. FCL would employ a Legislative Advocate to speak for it and would register with the State as a lobbying organization. FCL Friends would say clearly, "Friends have no official spokesperson; FCL cannot speak for all Friends in California, nor for any Quaker body, only for those Friends and like-minded non-Friends who are its participants or supporters."

Nonetheless, vital and valid lines of support and policy development had to exist from FCL back to California Friends, their meetings and their spiritual roots. In order to guide FCL's advocates, participating Friends were required to define policies and priorities for advocacy. Using Friends processes, they worked out this needed core of common agreement within California Quakers and among the others who supported and worked with them.

The lines and processes that FCL evolved have ma-

tured for forty years, not always working smoothly or with complete approval of all California Friends, but growing in effect and respect. A statewide committee (Executive Committee) reviews parts of its legislative policy statements annually and chooses priorities for the next year of California's two-year-long legislative sessions. This committee's members are Friends, almost always, or attenders of Friends meetings.

Two Regional Committees, North and South, meet frequently and work from the perspectives of Friends and FCL supporters in the two main divisions of this huge state. An intricate and sensitive protocol between the two regions sets down processes for their work and decision-making together. FCL's statewide committee structure also provides for those special functions needed to employ staff members, raise and administer a \$160,000 annual budget and oversee ongoing operations.

FCL selects a legislative advocate who is able to make judgements and to move with challenges and opportunities that the legislative process presents. The Advocate testifies at hearings, holds discussions on legislators or their staff, writes FCL's position letters on bills, pursues advocacy in coalition with other groups, and creates an informed and active FCL membership with monthly newsletters and special action bulletins, with talks to groups and with "lobby days" for FCL members at the capitol.

Nineteen basic policy statements guide FCL's Advocate in five areas of legislation where the State has major authority: Human Services, Human Rights, Justice, Health, and the combined area of Peace, Resources, and Economics. Annually, FCL's statewide committee assesses, with the Advocate, the issues they foresee as most active or critical within their policy scope for the next year.

In 1993-94 Criminal Justice is the priority. FCL provides leadership against the death penalty, in favor of alternatives to prison building, and for rights of prisoners and their families. Human Services, such as shelter and public assistance, are also a strong priority. State proposals that address universal health care are a priority for the Advocate's work.

FCL's Advocate goes into each year's effort and into each legislative session knowing that the work will be long and the clear successes rare. Many times, success will consist in fending off or reducing bad features of undesirable bills. Still, in forty years, FCL has led in winning state laws for school lunch programs, housing and employment fairness, disability insurance for farm workers, non-traditional job training for women, workers' compensation coverage for work by prison inmates, and legal recognition of marriage (Quaker and other) without clergy.

For more information about the FCL, write FCL, 926 J St, Rm 707, Sacramento, CA 95814-2707. ■

"Speaking Truth to Power: Circa 1993" by Jeanne E. Herrick-Stare, Mountain View Meeting

Friends Committee on National Legislation (FCNL) was formed in 1943 by fifty-two Friends representing fifteen yearly meetings. The original staff consisted of one registered lobbyist (Raymond Wilson, previously with AFSC), a single office staff member (Jeannette Hadley), and a single aide (John Kellam). Developing a reputation for veracity and accuracy about pending legislation and its implications, these original lobbyists and those that followed them in the FCNL were effective in communicating Friends' ideals of pacifism and social justice.

The early lobbyists' techniques appear almost quaint today. They were able to meet with legislators or their top aides, one-on-one. Quakers from all over the United States could "sign up" to testify before congressional hearings about matters within these Friends' experiences or academic expertise. Direct action by Quakers "back home" depended on individuals' commitment, skill, and available local resources. This grass roots component of the Quaker lobbying effort was nurtured through visitation by the Washington, D.C., staff members, who shared insights about current legislative activity and requested funding.

Several developments in recent decades have led to changes in FCNL's lobbying techniques. One such development is the increasing significance of the political action committee (PAC) as an influential voice in the offices of Congress. Money donated to election campaigns by PACs buys access — direct one-on-one time with elected officials and their top aids, during which the PAC lobbyists have the opportunity to present their point of view. It also buys PAC lobbyists the opportunity to present their views to appropriate congressional committees — and to a wider audience by way of corresponding media coverage — through arrangements with the congressional aides who control the agendas of committee hearings.

Within this structure of influence, religious and social action lobbyists have found strength by forming coalitions. The FCNL remains a small lobbying organization (three lobbyists, about fourteen staff members, and three interns, operating under the direction of the approximately 250-member General Committee).

The methods of legislative lobbying by religious and social activists are changing. Lobbying is shifting from emphasizing personal meetings between lobbyists and congressional representatives or their aides, to consortiums of lobbyists pooling resources for specific legislation and coordinating with grass roots action organized from the constituent base. These changes spring from the development of influential political action committees and from the possibilities created by modern communication techniques. ■

Jeanne E. Herrick-Stare

Lobbying groups like the FCNL which share a common view about a defined topic with other organizations (even though their views may not be congruent on every topic) send representatives to coalitions formed for the purpose of promoting specific policies, e.g. nuclear disarmament. This aggregation of constituent voices, educational resources, and leadership skills produces a single, more powerful organization of allies, one that can engage the attention of Congress and the administration, even without the impetus of PAC election funding. In addition, coalitions benefit from the speed and efficiency of communication techniques made possible by modern technology, both within the coalitions themselves and between the various coalition member organizations and their respective constituencies.

The use of these modern communication techniques is a second development changing the techniques of modern lobbying. Modern technology serves the needs of FCNL's grass roots constituency which formerly, of necessity, were performed by more costly, time-consuming, and less effective methods. Information and education flow from Washington, D.C., to interested F(f)riends. Grass roots action, volunteer resources, funding, and the credibility that comes from an active constituency, flow from the constituents back to Washington, D.C. Computer information storage and fast communication techniques can multiply the effectiveness of information transfer in both directions.

For example, computers can help Washington, D.C., staff locate FCNL's constituents in the specific districts of congressional representatives on committees where pending legislation is about to come to a vote. Then modern electronic communication techniques, in addition to mail and phone calls, can provide background information to those constituents, along with suggestions about how to contact and directly lobby their elected officials. Because the single most effective voice in Washington remains the educated voter communicating with Representatives and Senators, improvement in the effectiveness of grass roots lobbying magnifies the quantity and quality of the work FCNL is able to accomplish.

The challenge for modern Friends is no different from that faced by those who first envisioned a Quaker lobby in Washington, D.C., fifty years ago. How can we effectively witness our faith? Friends in 1943 used the techniques of that time to give voice to their inspired vision of the world:

We seek a world free of war and the threat of war;
We seek a society with equity and justice for all;
We seek a community where every person's potential may be fulfilled;
We seek an earth restored.

Friends in 1993 are learning to use the techniques of the present, including the empowerment of coalitions and electronic communications tools, to continue to provide effective witness. ■

BOOK REVIEW

Dark Night Journey: Inward Re-patterning Toward a Life Centered in God, by Sandra Cronk* Review by Helen Dart, Eugene Meeting

"One of the most powerful pathways in the journey to God is the time of stripping and emptiness called by many 'the dark night.' The name is apt. It describes the situation of those who have had a growing sense of relationship with God and are suddenly bereft of an experience of God's presence, direction, and consolation... This paradoxical journey in darkness is a time of God's powerful, albeit hidden, work in our lives. God's work in us occasions an intensive re-patterning of our whole being."

These words in the introduction to Sandra Cronk's book, *Dark Night Journey*, leaped out at me last year at NPYM. This book has helped me name my experience and has given me hope and inspiration as I travel my own dark night pathway.

In the course of the book, Sandra Cronk describes stages of the dark night experience and difficulties which people frequently encounter. Her own understanding of the dark night journey is profound, and she shares many insights about this deep inner re-patterning. She presents times in people's lives when the dark night frequently happens and gives examples of the new ways in which people who have been through it now live in the world. She also addresses the role of the spiritual nurturer who is working with people in the dark night journey.

Throughout the book, Sandra Cronk discusses two differing ways of experiencing God: through recognizing God in the richness of our world and relationships (cataphatic tradition) and through experiencing God in silence, emptiness, and contemplation (apophatic) tradition. She also discusses the dark night pathway in relationship to Biblical scripture and Christian theology.

This book is well organized and clearly written. I struggled through it on my first reading — I do not have a background of theological reading, and I encountered many concepts and terms which were new to me. I found my second reading, some months later, to be much easier, and I realized that the book is absolutely packed with ideas and insight — much more than one can take in at a single reading. I finished the book excited, inspired, and eager to read more from the extensive and well-described bibliography offered at the end. But most of all, I am deeply thankful that this book is available as a resource to all of us who encounter the dark night in our lives or in the lives of those we love. ■

* Pendle Hill Publications, 1991, 179 pp., \$12.50.
(800)742-3150 or (215) 566-4514.

LETTERS

Fidelity and Commitment

Al Andersen argues that we should not raise higher standards for same-gender couples than we do for heterosexual relationships in his article, "Friends-Supported Spiritual Partnerships" (June, 1993). Agreed. But we shouldn't dilute the traditional Quaker understanding of marriage either.

Contrary to what Al Andersen stated in his article, couples do make an explicit commitment of sexual fidelity to one another when they utter the traditional one-sentence promises during a Quaker marriage. Similarly, they make a lifelong pledge to each other. Such a commitment is *not* merely "to care for each other in many special ways over an extended period of time, where such commitment will only be terminated after a very great effort to re-negotiate it to mutual satisfaction," as Al wrote. What he describes may be well and good, but it is not the same as the vow to be "loving and faithful... as long as we both shall live."

I think Friends should celebrate lifelong commitments, i.e., marriages, whether they be heterosexual or same-sex couples. But let's not lower our standards either. Perhaps Al is suggesting that Quakers should be willing to celebrate another type of relationship, one for couples (either heterosexual or same-sex) who do not wish to pledge themselves to be faithful and/or are unwilling to make a lifelong commitment to each other. Friends meetings may or may not wish to take such relationships under their care. Just don't equate such commitments with marriage.

Robert Levering, San Francisco Meeting ■

Cremation Ovens

Rob Roy Woodman in the June *Friends Bulletin* wrote that "One hundred fifty thousand homosexual men felt the hot breath of the cremation ovens in ... concentration camps."

This is not accurate. In rough estimate, the number of homosexual prisoners dying in Nazi camps was in the vicinity of 15,000 to 20,000 men. Source for this is *The Pink Triangle* by Richard Plant (1986), page 154, and a letter to the New York Times by Yuhuda Baur, Professor of Holocaust Studies at Hebrew University, Dec 23 (I believe the year was 1989 — my copy is torn). In addition there is a letter from a holocaust survivor published in an edition near to the one in which Dr. Baur's letter appears stating that homosexuals were regarded with envy by other inmates in that they were not slated for extermination but were merely serving a prison term. This is quite true; it was the brutal conditions of the camps which extinguished their lives.

Marvin Gregory, University Meeting

P.S. Kindly reproduce the pink triangle with the apex down. M.G. ■

FRIENDLY NEWS

Willamette Quarterly Meeting by Sheila Smith, Corvallis Meeting

North Pacific Yearly Meeting's Annual Session in July at Corvallis was the summer's major event in this quarter. Corvallis Friends handled many of the arrangements and held an open house at the Meeting House.

The Life of the Spirit was made manifest in these writings gleaned from meeting newsletters:

The Wonders of Community

by Peg Morton, Eugene Friends Meeting

My housemate asked to borrow my car for her work. I called Ethen and asked if he would pick me up for early morning Meeting for Worship. He said, "Oh, I have a truck you can borrow," and brought it over then and there. I happily drove to Meeting for Worship. This morning Mary Millman called that her house is being invaded by fumigators and could she spend the day nestled in my house? Sure. Meanwhile I get some clothes out to look nice — from the Meeting exchange closet. Later, Charles bicycled away with boards for his sister, salvaged from my shed.

On Being Clerk of the Meeting

by June Smith, Rogue Valley Meeting

I've often asked myself why I undertook what seemed to be such a monumental task for which I felt quite inadequate. While true that clerking is a time consuming commitment, it has immersed me more deeply into the religion of my choice which permits me and others to speak openly of our feelings; has helped me overcome my fear of speaking before groups, particularly Friends whom I've held in respectful awe; and has improved my self esteem. Knowing members and attenders at a more personal level and learning how some needy individuals can be helped has been an ongoing spiritual lift. With spiritual guidance and the moral support of Friends, I became able to perform my varied tasks with greater ease and less concern about possible errors. A stronger sense of accomplishment compared with other past experiences made these two years probably my most interesting ones.

Response to the Eighth Month's Queries on Equality: by Kirby Urner, Multnomah Monthly Meeting

Praying to see the Light through every human, every being, requires my seeing that we are all bonded in one experience of love that sustains our being. I am the one Adam, the one Eve. I am saintly; I am a terrible sinner. I save lives; I take lives. Violence is done unto me; I commit acts of violence against others. In finding myself within every character on the stage, I will find a sense of balance and peace in simply being alone with God. Perhaps those moments when I experience that of God in all of us will sustain me when I am far from experiencing that love. ■

Utah Friends Fellowship by Alice Stokes, Logan Meeting

Fall Gathering

Continuing a six-year tradition, Utah Friends Fellowship met along Bear Lake for our Fall Gathering, August 27-29, 1993. Camping, a potluck supper, singing around the camp fire with musical instruments, sky-watching, boating, water-skiing, ball games, and a chance to talk with all Utah Quakers fulfilled our name.

A wooded setting by the lake for our meeting for worship on Sunday morning, with sandhill cranes calling overhead, was a perfect background for what turned out to be the keynote of our gathered meeting, which was how to live quietly in such a noisy world, showing concern for children's rights and rights of animals, living without violence, and helping where we can when others need help.

At the rise of Mid-Winter gathering, Craig Sanders will be clerk of UFF, taking over from Pat Trostle; Kurt Smith will continue as financial clerk, Cathy Webb will represent UFF at IMYM on the Religious Education Committee, and Alice Stokes will continue as Corresponding Editor for *Friends Bulletin*.

Mid-Winter gathering of UFF will be in Salt Lake in January, Spring Gathering at Canyonlands Field Institute the weekend after Easter, and Fall Gathering again at Bear Lake in August 1994.

The opportunity to camp in a tight-knit group and share mealtimes and camping experiences fostered fellowship. A number of first-time attenders expressed how much it had meant to them to be a part of this group.

Nine-year-old Emily Schroeder's ring with the peace symbol might well have been the symbol for the feelings of love, peace, and concern we felt for each other as we left this caring gathering.

Meeting News

Claire Leonard and Cynthia Taylor report that children ages 6-12 in the Salt Lake City Meeting have been working on projects connected with varieties of religious experiences and have been learning about ancient cultures from all over the world and looking at different ways that humans have expressed their religious feelings or relationships with God, Nature, Spirit, Mystery, and the Unknown. The "sacred object" made by each child will be a good conversation piece at home.

Young Friends in Salt Lake Meeting took a rafting trip on the Green River, September 18th, with two experienced guides, Ralph Becker and son. Mac McCasland and Phil Emmi were to help as needed.

Starting this Fall, monthly prayer meetings will be held under the care and oversight of Salt Lake Meeting. Cynthia Taylor will help with the arrangements. ■

News from Arizona Half Yearly Meeting by Mary Lou Coppock, Tempe Meeting

"Who am I and Who is my Family?" is the theme of the Arizona Half Yearly Meeting fall gathering to be held at Emmanuel Pines Camp in Prescott, Arizona, October 8-10.

Each attender at the half yearly meeting is invited to participate in the making of a poster on the gathering's theme. During the Saturday evening fellowship, Friends will show their posters and share their messages.

During the month of October, Arizona meetings are making plans to host the Brinton visitor, Clare Sinclair, who joined the Society of Friends as a member of Phoenix Meeting in the late 1950's.

The Arizona Area Committee of the American Friends Service Committee (AFSC) has two important forthcoming events. On October 2, Friends are invited to an annual retreat entitled "If Not the Death Penalty, Then What?" to be held at the Pima Friends Meeting House in Tucson. Focus will be on prison systems and their possible reform. Coordinators, Pat and Jay Jemison of the Prescott Worship Group, have vast experience in prison work.

On Sunday, November 14, 1993, the Arizona Area Committee of the AFSC will host an afternoon with Robert Fulghum in the Gammage Auditorium of Arizona State University in Tempe (tickets, \$15.50). This appearance is part of Fulghum's national benefit tour, "Twenty-two Cities, Twenty-two Causes, One Good Reason." A book-signing for Fulghum's latest book, *Maybe, Maybe Not*, will be held prior to the lecture. Friends may already be familiar with some of his previous publications, such as *All I Ever Needed to Know I Learned in Kindergarten* and *Uh-Oh*.

TEN-BEST LIST of an Arizona Meeting Clerk (in the style of David Letterman).

10. You write a lot of letters.
9. You get a lot of mail.
8. You carry so many keys for the many meeting house doors that you jangle.
7. You have to be on time for meeting.
6. You can't leave meeting early because you have to break meeting.
5. You can never cut a meeting for business.
4. You have to listen carefully and remember to forget part of what you heard.
3. You pray a lot, mostly prayers of gratitude and surrender.
2. The children of the meeting think you are OLD and (you hope) WISE.
1. As for the Good Order of Friends, your life is supposed to be so filled with the Spirit that all things take their rightful place; unfortunately, sometimes your spirit is so filled with things that there is no place for a rightful life. ■

Colorado Regional Meeting News by Jim Ray, Mountain View Meeting

The Colorado Quaker Women's Gathering

The Colorado Quaker Women's Gathering invited any of those who were interested to The Camp La Foret near Colorado Springs, October 8-9. Women of all ages were invited.

The theme this year was "Passion/Serenity." The queries to go with the theme were:

Is it possible to be passionate about something and still be serene? In the same moment? Quietly passionate? Do you *have* to be passionate for something? Are passion and intensity synonymous (quiet vs. noisy)? What serenity comes from passion? Is creativity inhibited by lack of passion? Do we stifle our passion? What was the "passion" of Jesus? Where was it? What did He do? How are others affected by my passion? How do I respond to others' passion? What are the roles of passion and serenity in my life? Is love (agape) the goal of passion? Do you give yourself permission to be without passion? How do you feel without serenity? Do quiet and serene mean the same thing? Where do you find your serenity?

Mountain View Crafters

Last year twelve Mountain View Meeting quilters (including two children) prepared a red and green quilt top for the Craft Fair. This year they decided to make a second quilt as a group project, from the design to the actual quilting. Instead of selling the quilt as was done last year, it will become "a traveling quilt," so it will be a tangible symbol of the Meeting's love and care.

Beginning in February it was decided that the design be an appliqued picture of the Meeting House at the center surrounded by two borders: an inner pieced border in various shades of green and an outer border of pieced Log Cabin blocks. The quilters have met each month, and more often, and are getting the beautiful parts together to have it ready for the Craft Fair in November. ■

Jim adds, "The above items are from the September issue of the Mountain View Newsletter. We thank the writer and the beautiful work of Paula Budzak and the help of these great workers."

Gay/Lesbian Worship Group — Multnomah Meeting

Meets First Sunday of every month at 11:45 a.m. for silent worship in the meeting room of Multnomah Meeting, Portland, Oregon. A potluck or social time is scheduled for the Third Sunday of each month, 5:00 p.m. at the Social Hall of the meeting house. For further information call Robert Smith (503) 777-2623, Mary Richardson (503) 282-4961, or Ralph Huntington, (503) 246-5795.

MEMORIAL MINUTES

Alice Deutsch

Alice Deutsch was the second of seven children born to Charles and Mary Alice Standing on October 30, 1896, at their farmhouse near Earlham, Iowa. She attended Olney Boarding School in Ohio and Penn College in Iowa and taught for four years in Quaker elementary schools.

In 1921 she and Carroll Johnson were married under the care of Bear Creek Friends Meeting, Earlham, Iowa. They had two daughters. They farmed at several Iowa locations, including thirteen years at a dairy near Penn College where they employed young college men. After years of Carroll's failing health, they ceased farming and Alice provided a custodial home for aged ladies.

Following Carroll's death in 1951, Alice remodeled an old home in Earlham where she continued caring for the elderly. In 1962 she married Emil Deutsch under the care of Des Moines Friends Meeting. Following their retirement and Emil's crippling stroke, they moved to Buckeye, Arizona, in 1969 to be near her daughter and husband. In 1978 they became residents of Glencroft Retirement Community in Glendale, Arizona. There Alice served on the Social Committee. Emil passed away in December, 1982.

Alice's family and Quaker heritage were important to her. She was a lifelong member of Bear Creek Friends Meeting and a sojourning member of Phoenix Friends Meeting where she served as a member of Ministry and Oversight.

She is survived by her daughters and their spouses, Marie and Roy Clark of Glendale, Arizona; Carolyn and Al Johnson of Durango, Colorado; one sister, Elsie Osborn of Earlham, Iowa; nine grandchildren; twelve great-grandchildren; and one great-great-grandchild.

Alice Deutsch died on February 11, 1993. ■

Clear Marks

Clear Marks, the beloved gadfly of Berkeley Friends Meeting, died of a stroke on February 4, 1993, at his home in Mauk, Georgia. He was seventy-six.

When he was twenty, Clear, then named Clay, had a life-changing dream in which he experienced soldiers dying around him in a foxhole. He then dedicated his life to peace, travelling widely to encourage community building and Gandhian-style resistance to injustice and militarism. He took part in the Congress of Racial Equalities' actions in the 1940's. His activities included sit-ins in Southern restaurants in the 1960's and travels among American Indians. He attended and taught at the Rainbow gatherings.

A powerful influence in Clear's life was the School of Living in Pennsylvania where he and his wife, True, lived and helped publish the *Green Revolution Journal* in their

early days. True and Clear belonged to the Bioregional Congress of North America and were in the Fourth World Congress, attending the first one in London, England, and those in Toronto, Canada, North Carolina, and Texas.

His creative mind was obsessed with finding novel solutions to the problems of modern society. For many years he wrote and rewrote his life's work, finally condensing it into a 130-page, 8 1/2" by 11" book called *Friendly Shared Powers — Practicing for Dear Life*.

During his travels, Clear rarely missed a Friend's Meeting for Worship. He was a member of the Society of Friends during most of his adult life, both in Washington, D.C., and in Berkeley. He attended many Yearly Meetings and did many projects among Friends, never hesitating to deliver his message of friendly responsibility. During his last three years his headquarters was the "True at Gaia Permaculture Community" in Mauk, Georgia. At his funeral, God's blessing was asked for Clear, for all of us, and for all people and animals and trees everywhere.

Clear Marks is survived by his wife, True, whom he referred to as the dearest and best partner a man could have. He is also survived by his brother, Myron Marks, San Diego, California. ■

Alice Smeeth

Alice Smeeth (91) died on January 28, 1993, after a long illness, at Friends House, Santa Rosa, California. Alice was born in Oak Park, Illinois, on August 11, 1901. Her maiden name was Corbin.

Alice lived in various places on the East Coast, spending twenty-five years in Greenwich, Connecticut. She was a member of Radnor Friends Meeting and served as clerk of the Stamford-Greenwich Friends Meeting. She was active in Montclair Friends Meeting, New Jersey. Her activities with the YWCA led her to preside over an all-black YWCA in Montclair, New Jersey.

In 1973, Alice transferred her membership to La Jolla Friends Meeting, La Jolla, California. On February 10, 1993, a meeting was held in the La Jolla Friends Meeting House to celebrate Alice's life. Friends spoke of her talent as an artist, and she was remembered for the inspiring messages she gave during meetings for worship in La Jolla.

Alice is survived by her two sons, Allen Smeeth of Sedona, AZ; Conrad Smeeth of Santa Rosa, CA; four grandchildren; two great-grandchildren; and her brother, Kendall B. Corbin of Rochester, MN.

At Alice's request her ashes will be placed next to those of her husband, Merrill, in Radnor Friends Meeting burial ground. ■

ADVERTISEMENTS

All ads submitted must be consistent with the beliefs and testimonies of Friends. \$.40 per word. Minimum charge, \$8.00. Add 10% if boxed. ALL ADS MUST BE PREPAID, payment accompanying copy. Send for information sheet with prices for display ads and mechanical requirements. Copy deadline: 45 days prior to publication. Publishing of advertisements does not imply endorsement by *Friends Bulletin*.

Authors - Need editorial help, experienced writing counsel, advice, manuscript preparation, self publishing. 20 years London/NY. Special introductory fee for first consultation. Ann Roush, WRITERS HELPERS, Suite 201A, 917 Pacific Ave, Tacoma, WA 98402 (206) 272-1609.

Friends Bulletin

Correspondents wanted:

Pacific Northwest Quarterly Meeting
Southern California Quarterly Meeting

Meeting newsletters would be sent to you; you compile information from newsletters and other information and send to the editor by the appropriate deadline. You would write five columns per year.

For information, write or call Nancy Yarnall, Editor, *Friends Bulletin*, 1620 NW Menlo Dr, Corvallis, OR 97330 (503) 757-0981.

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Please mail to *Friends Bulletin*, 1620 NW Menlo Drive, Corvallis, OR 97330.

ANNOUNCEMENTS

John Woolman Peacemaking Forum

"The Peacemaker's Work" will be the theme for this year's John Woolman Peacemaking Forum at George Fox College, Newberg, Oregon, November 17-18, 1993, featuring theologian and sociologist Tony Campolo.

For information, write to the Center for Peace Learning, George Fox College, Newberg, OR 97132, or call (503) 538-8383. E-mail:

rmock@foxmail.gfc.edu, internet.

Family Medicine Teacher of the Year

Penny Thron-Weber, a physician at the La Casa Neighborhood Health program and a member of Mountain View Friends Meeting, was recently honored for her committed work.

Dr. Thron-Weber is also an active participant in the University of Colorado Health Sciences Center teaching program and serves as a teacher for third and fourth year medical students.

Nonviolence Training

George Lakey, an internationally known nonviolence trainer, will lead a training for experienced and potential nonviolence trainers, November 5-7, 1993.

The workshop will be held at the LOMA Center for Renewal, Issaquah, Washington (East of Seattle). Sliding scale fee of \$225-\$135. Participants must attend the whole workshop.

For more information or to register call Patty Lyman (206) 782-9305.

Border Project

AFSC/SCQM Border Project for Quaker youth, November 12-14, 1993, at La Jolla Meeting House. Learn about border issues and the work of the AFSC, Border Peace Patrol, and other groups. Cost \$30 (scholarships available). For information call Anthony Manousos (909) 883-1310.

Cowboy Country

Ann Scott, Reno Meeting, has published a book titled *Cowboy Country*, her third children's book set in Nevada.

VITAL STATISTICS

Births

- Heidi Elizabeth Bauer, born to Lucy and Dave Bauer, June 9, 1993, Mountain View Meeting

Marriages

- Lisa Klein and Valdis Kirsis, under the care of Fairbanks (AK) Meeting, August 14, 1993.
- Lauren Ungar and Ramaswami (Ram) Mahalingam, under the care of Berkeley Meeting, August 21, 1993.
- Martha Smith and Michael Newby, under the care of Salem Meeting, September 4, 1993.

Deaths

- Ray Immerwahr, April 15, 1993, University Meeting
- Richard Pomeroy, June 5, 1993, Orange Grove Meeting.
- Norman Richard Krekler, July 22, 1993, Hermosillo (Mexico) Worship Group.
- Catherine Rich Bruner, August 8, 1993, Delta Meeting.

New Members

- Pattiebuff Bear (renewed membership), Eugene.
- Liz and Ron Braithwaite (transfer Westwood), Multnomah.
- Bill Brynes, (transfer Hutchinson (Kansas) Friends Church), Mountain View.
- Ken Deveney (transfer), Rogue Valley.
- Nancy Evans Nothhelfer (transfer Stamford/Greenwich Mtg, Connecticut), San Francisco.
- Gail Gebow, Mountain View.
- Brad Goeddel, Mountain View.
- Buzz Houghton, Davis.
- Nancy Helms, University.
- David McKenzie, Orange Grove.
- Esther Morgan, (transfer Redwood Forest), Strawberry Creek.
- Newman-Ramsey family (transfer Fifteenth Avenue Meeting, New York), Orange Grove.
- Greg Roers, Mountain View.
- Vicki and Steve Slaton (transfer Fort Collins), San Jose.
- Rena Vilt, San Francisco.
- David Wardell, Multnomah. ■

Guatemala

Guatemala is children, indigenous people, pyramids, goats and animals,
dead people and war.

Guatemala is color.

Guatemala is the rainforest — is water and steam and sky and sun
and animals and trees.

The rainforest smells like dew and trees, flowers and apples: sweet.

The rainforest is nature, is myself,
is a kid jumping jacks,
is me getting my feet wet.

The rainforest tastes bitter and like dirt,
fish heads and dancing carrots, potato skins.

The rainforest tastes of sugar, of cookies, and a rainstorm.

In the rainforest I dream

I dream of catching frogs and bugs
bugwatching
seeing snakes and wildcats
swinging on a vine
finding a pyramid
swimming in clear water

I dream of flying in the air and looking down on flowers.

In the rainforest I dream of GUATEMALA.

— by the children of First Day School, Berkeley Friends Meeting, 6/92. ■

OCTOBER 1993

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Drawing by Gretchen McGarigle, Claremont Meeting. Tamale Press (c) 1989.



Impressions de Mexico — BorderLinks by Tom Kowal, Mountain View Friends Meeting

(Lo siento - por favor, dispensa me mi Splanglish, mi espanol muy malo)

Dona Candelaria in her (mi casa es tu) casa which is the size of my storage shed
Only perhaps not as well constructed but certainly full of family and love
Working with her neighbors and amigos, steadily and faithfully dia y año
For water and electric and maybe a road above someday.

Viva el ranchito grande (mi casa que es la casa ustedes) con los pollellos y arboles
y con el SOLIDARIDAD VERDAD (no el solidaridad falsa del PRI —tu casa es mi casa)
y con la fuerza de amor y courage de los trabajadores
pero sin false pride, sin boasting, sin the greed of the rich

Nogales Sonora, el ciudad de esperanza
de mis amigos Manuelita, Ramon, Jesus y Maria
y el ciudad de el "SLASHER" — el manajero sin verdades
Christo, Madre del Mundo, dispensa nos peccadillos, our grave sins

Hermosillo el ciudad de los Amigos y las vistas hermosas
ciudad de Dona Carmen, Amiga Carmen, con la sonrisa toda hermosa
no ay handicap van lift aqui — porque traje: los niños, las muchachas, el amor
"Both sides of your border, we die (we live, struggle, share, laugh, cry) just the same"

And this: each day out of the colonias, out of the barrios and neighborhoods,
streaming down the rocky paths and cobbled streets a siete en la mañana
out of the homes with no water no electric no nada, carrying their books
the fresh faced, open eyed, bright-white-shirted treasure de Mexico.

March 23-April 16, 1993 ■